/13 cont./

862 At the stage when the child is too young to feed himself, it is usually the mother who feeds him or one of the relatives (aunt, grandmother, or siblings). Also, he may be helped by female servants entrusted to look after him, who coach him so that he may learn to feed himself.

827 853 755 If, after the delivery and before the milk appears, the woman should have inflamed and painful breasts, the husband must place his bare foot on them for a short time in order to make the swelling disappear. When the milk is delayed, they beat the shoulders of the mother with a herb which has the property of producing a milky substance in abundance. Quick and safe results are also obtained by using an infusion of vira-vira.

* * *

853 The Guajiro mother may be obliged to ask for assistance in the natural feeding of her child: a) when, after delivery, for some pathological reason she cannot feed him because her milk has dried up; b) because she has previously lost several children of a very early age due to gastroenteritis, which is attributed to nutritive deficiency in her milk or to something in it which makes it unhealthy; c) when she has had twins, and she feels unable to feed both children; d) when the mother's milk suddenly begins to become scarce while the child is very small.

In such circumstances she looks for a wet nurse, not because she refuses to feed the child since, as far as we were able to find out, the mother wants to do it herself and considers her maternity frustrated when circumstances force her to find another mother to substitute for her, but because necessity drives her to do so in order to save the child from starvation and death. Apart from the /14/ loving care and the pleasure she feels in fulfilling this function, there are various reasons which induce her to feed her child naturally: Scarcity of milk in a poor mother involves a hardship in rearing the child as she does not always have goat's milk (the best milk in their opinion) available, and

[13 cont.]

*756 With respect to the hysterical attacks so characteristic of 764 shamans, there exists considerable confirmation of this in a fact which is connected with the death of these curers. Custom demands that when one of them dies, it is essential that their wake be kept for three consecutive days and nights, because as these attacks occur frequently and at times last for a considerable time, there is a fear that the shaman may not be really dead and that consequently he may be buried alive if the mourners do not wait for a reasonable time to see if he recovers.

*756 3) A magic plant, tobacco, is involved in the making of a 276 new shaman in two ways: (a) The aspiring shaman must chew it for several consecutive days in order to enter into a state of ecstasy and so provoke the absorption of the spirit by his person. One must remember that at the moment the initiate has an attack, a piece of tobacco or manilla is put into his mouth. When [827] he recovers consciousness, he belches loudly because of the action of the tobacco, and these belches are considered to be canticles of praise and gratitude to the spirit which desires to reside in him. The establishment of relations between the spirit and the medicine-man aspirant by means of a magic plant, such as the tobacco we [171] have referred to, is found also among the Conibo: "The apprentice shaman of the Conibo of the Ucayali receives his medical science from a spirit. To enter into communication with the latter, the shaman drinks a decoction of tobacco and smokes as much as he can in a hermetically sealed hut." (8) [Cited in French.]

8. Métraux. Op. cit., 204.

*756 (b) The diviner must see in the different changes in the embers 787 of the tobacco whether the individual whose future he foretells after an attack of illumination will become a true shaman or not. His verdict is final.

4) Dreams, or at least hallucinations, are decisive factors in the determination of the quality of shaman.

*756 5) The vocation of shaman cannot be renounced. Better said, it does not depend upon the individual himself; once the symptoms have appeared and the diviner has given a favorable

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751 according to which "things which have once been in contact with
854 each other continue to act on each other at a distance after the physical contact has been severed." (45) [Cited in Spanish.]

45. Frazer. La Rama Dorada [The Golden Bough], III, 27.

751 There is another medical preventative, also of a magic
843 nature, taken to avoid infant mortality in Guajiro marriages after the death of the first-born child. This preventative obliges
[766] them to bury the body in a certain manner. It also imposes upon the mother a further seclusion, such as she underwent on reaching puberty (ceremony of initiation), and entails her taking certain medicines extracted from vegetable roots. If all these prescriptions are not fully complied with, her future children will die successively as soon as they are born.

844 Once the child is born, the placenta must be thrown a long way away from the house and completely lost to sight. If
[777] it is buried it will bring bad luck to the child, who in consequence of such an imprudence will live a weakling and suffer greatly until his death.

853 When only two or three days after the mother has given
827 birth, her breasts badly swell with severe pains and a lack of
755 milk, her husband must place his foot on her naked breast, pressing lightly on it, with which treatment the woman will recover. When a mother loses her milk after a long period of breast feeding and is no longer able to nourish her child, she must be struck on her shoulder and her breasts a number of times with the branches of a plant which is found mainly in the neighborhood of [67] Puerto Estrella and which on being cut emits a white liquid.

826 The Guajiro takes great care of any of his hair which has
754 been cut off, as he is afraid that it can be used to do him harm. This fear is based on the belief that if anyone can obtain possession of a lock of hair, whatever harm he may do to this will react directly on its owner; if that hair, for example, is thrown on the fire, its original owner will suffer a similar fate: